DOCUMENT RESUME

ED 432 789 CS 510 106

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TITLE	A Code of Ethics That Binds Multicultural Communicators: A Plan for Unifying Communication Educators and Students.
PUB DATE	1999-07-00
NOTE	15p.; Printed on colored paper. Paper prepared for the National Communication Association's Communication Ethics Credo Conference (Arlington, VA, July 24-26, 1999).
PUB TYPE	Opinion Papers (120) -- Reports - Descriptive (141) -- Speeches/Meeting Papers (150)
EDRS PRICE	MF01/PC01 Plus Postage.
DESCRIPTORS	Class Activities; *Codes of Ethics; Elementary Secondary Education; Higher Education; *Intercultural Communication; Learning Activities; Multicultural Education; *Speech Communication; Student Needs; Teacher Role
IDENTIFIERS	*Communication Ethics

ABSTRACT

This paper advances a plan for unifying communication educators and students. The paper first responds to Frank E.X. Dance's paper "This Above All" ("Spectra," 1982) and asserts that ethical K-12, college, and university communication educators should facilitate their students' exploration and integration of alternative perceptions and definitions to generate shared meanings embraced by both speakers and listeners, without compromising each other's core beliefs, values, or morals. It then responds in some detail to Kenneth E. Anderson's paper, "A Code of Ethics for Speech Communication" ("Spectra," 1984). The paper offers materials for developing a code of ethics that binds communicators and provides a values framework and moral structure of multicultural communication ethics. It also presents a model for developing a classroom speech to describe a multicultural collaborative interaction, including an audience collaboration questionnaire and assessment materials. The paper concludes with definitions of multicultural spoken interaction skills. Contains a figure, Multicultural Collaborative Communication, and 11 references. (NKA)

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A Code of Ethics That Binds Multicultural Communicators: A Plan for Unifying Communication Educators and Students.

by Norma Landa Flores

Published:

1999-07

CS 510 106

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A Code Of Ethics That Binds Multicultural Communicators: A Plan For Unifying Communication Educators And Students

Prepared For The NCA 1999 Communication Ethics Credo Conference
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Response To Frank E.X. Dance: This Above All

From my point of view, the advise to be ethical by not corrupting the instrument of truthfulness and freedom through a speaker's lack of integrity, serves to start a much needed dialogue about ethics in communication. I'll initiate my discussion on ethics by asserting that I believe that ethical K-12, college, and university communication educators should facilitate their students' exploration and integration of alternative perceptions and definitions to generate shared meanings embraced by both speakers and listeners, without compromising each other's core beliefs, values, or morals. This teaching philosophy would assure that both speakers and listeners would be able to follow the admonition, "This above all, to thine own self be true."

Response To Kenneth E. Andersen: A Code Of Ethics For Speech Communication

I'm confused by the vocabulary used to describe what we need to do to develop a code of ethics. In his article, *Unity and Division within the Discipline of Communication*, published in the California Speech Communication Journal (Fall 1994), James W. Chesebro suggests that, "We need to consider the possibility that the discipline of communication might profitably link teaching and research, and that the discipline of communication has more to gain than lose by finding ***vocabularies*** (my emphasis) which unify communication instructors regardless of the educational level at which they are employed." In order to avoid discontinuity in what our goals and objectives are, I suggest that we use the term "framework" when describing values (instead of tenents) and that we use the term "structure" when we discuss morals (instead of articles). These terms lend themselves to the concepts of norms, criteria, standards and their eventual alignment at degrees of ability and levels of proficiency. These are terms educators use when designing, validating, teaching and assessing communication courses.

To illustrate this concern from a multicultural perspective, David E. Hayes-Bautista, professor of medicine and director of the Center for the Study of Latino Health at the medical school of the University of California at Los Angeles, wrote *Academe Can Take the Lead in Binding Together the Residents of a Multicultural Society*, in the Chronicle of Higher Education (1992). In his essay Hayes-Bautista enlightens us by stating that the intricate web of contacts by which the aggregate definitions of good and bad, desirable and undesirable are created prepares us with a (1) framework of values supported by a (2) structure of morals that serve as a compass for making intelligent decisions about simple daily acts of living. " The daily activities of forming relationships, earning a living, and spending time with friends are the building blocks of society. The first university that can provide such an intellectual preparation for its students will set the standard by which other universities measure themselves in the future. Unfortunately, Hayes-Bautista's words of wisdom have fallen on deaf ears. As Jim Chesebro clearly states about university researchers and speech teachers, " Those defining themselves as teachers, and those defining themselves as researchers, need to engage in an ongoing dialogue

designed to share their own understandings and student reactions. Both teachers and reseachers need to know what the other is doing " (Fall 1994). In other words, universities are not doing what is expected of them. They are not setting the standards. So, Kenneth Andersen is right on target. The code of ethics for communicators should come from the NCA and be shared with the universities to use in developing teacher preparation courses for college and K-12 workshops.

Also, Kenneth Andersen's description of the six articles (moral objectives to meet valuable communication goals) provide some explicit dos and don'ts that can serve as standards to measure the strength of our code of ethics for communicators. Furthermore, his bold refutation of Kenneth Burke's suggestion that communication would cease when we have achieved the point of consubstantiality in a communication transaction, opens the dialogue on ethics for the clear possibility that consubtantiality can be redefined to mean, " Simultaneously being true to each other by collaborating to find alternate symbols for shared meaning," instead of Burke's vision of "emotional, unreasonableness that needs to be controlled by competition in order to preserve an individual's identification and personal/social property interests" (Bennett, 1973).

The essence of the human communication process has traditionally been explained through seven variables and their attendent components. The I: ACCESS, Intercultural Assessment of Communication Competency and English Speaking Skills (Flores, 1993) and its companion Multicultural Collaborative Communication Model (Flores, 1995) proceed from the point of Burke's consubtantiality (Burke, 1969) which suggests that in order to survive due to the system's dangerous complexity and shoddy inefficiency, individuals should alter the system so that inefficiency ceases to be a danger, to Flores' adaptation of Dietrich Bonhoeffer's (1954) conception of consubstantiality which teaches us to live with the dangerous, complex system in community with others by talking responsibly about authentic, genuine ideas even if the ideas create tension and ministering to each others needs even if cultures conflict. A code of ethics that binds multicultural communicators and a plan for unifying communication educators and students should bring together that which works well in our traditional communication model and enhance the model by operationalizing the variable of interference/noise. Students should be given an opportunity to practice clarifying misunderstandings by collaborating with each other through two way feedback that uses alternate terms for shared meaning and shows appreciation for each other's common ground (shared beliefs, values or morals.) This model was "translated" for K-8 teachers in the text *Teaching Oral Communication in Grades K-8*, written by Ann L. Chaney and Tamara L. Burk (Allyn & Bacon, 1998). I was surprised when the authors asked me if they could change the vocabulary, use alternate words. I responded, " sure, just don't compromise the crucial processes and procedures." They didn't. As a matter of fact I understand myself better now that they used clearer vocabulary!

Some Materials For Developing A Code Of Ethics That Binds Communicators

The following pages are included in my response to Dance and Andersen's call for action on this issue so that the other participants will have an idea of the cultural context I envision when I consider applying any ethics credo we are about to collaborate on. They include:

(p.3) A Values Framework & Morals Structure Of Multicultural Communication Ethics
(pp. 4-7) Multicultural Collaborative Interaction & Asssessment Form
(pp. 8-11) Definitions of Multicultural Spoken Interaction Skills & the Multicultural Collaborative Communication Model (MCC).

A Values Framework & Morals Structure of Multicultural Communication Ethics

Ethics Framework of Values & Communication (Universal Context)	Ethics Structure of Morals & Communication (Alienated Context)	Ethics Structure of Morals & Communication (Dominant Context)
It is important to work	Work is an art & desirable	Work to earn lots of money
It is important to nurture	Nurturing=family stability	Nurturing=self esteem
It is important to stay healthy	Body & mind must stay pure	Quick-Fix Cure saves time
Human Rights are important	Respect for others is peace	Respect if they respect you
Protection is important	Family=protection	Government=protection
It is important to speak up	Express yourself indirectly	Express yourself clearly
It is important to be honest	Yes, but don't hurt feelings	A little white lie is okay
Empathy is important	Yes, if family members	Yes, if co-worker or client
It is important to stop conflict	Justice stops conflict	No tension=no conflict
Intelligence is important	Yes, but transcend from past to present to future by being dependent on your entire field of experience	Yes, but transform from past to future by being original, independent from your old field of experience
It is important to communicate	Yes, but be careful not to be misunderstood; collaborate with others by using alternate symbols and 2 way feedback to clarify what you mean without compromising your or your group's values & morals	Yes, learn to win friends and influence people, analyze your audience by using anticipated feedback before you speak to assimilate and achieve a point of impact on the other's values & morals, try to be at one with the audience, achieve consubtantiality

c 1999, N.L. Flores

Speech to Describe a Multicultural Collaborative Interaction

Introduction:

1. Attention: I'll show an ad for a play pen & set of pens & ask, " Do you know what the difference is between these?"

2. Credibility: This summer I was working as a sales associate in the office supply department at Sears. The context is that I was behind my department's display counter waiting on an elderly lady. A male customer rushed in to buy something and just stepped in front of the first customer. He irritated me because I figured he was rude and wasn't letting me do my job fairly and attentively. I'm proud of our slogan, " the softer side of Sears."

3. Specific Goal: Today I'll share what my U.S. American English encoding background is and describe the one and two way interactions I used to clarify a multicultural misunderstanding between myself and that male customer.

Body:

I. First, I'll describe the cultural context by sharing some family and personal background information about myself so you'll know why I encoded the way I did.

A. This is my family background.

1. The place I was born & context [Denver-ski with family] The place I live now & context [H.B.-surf with sis]

2. The languages I speak are English because I learned in school & Italian because my grandma came from Italy.

3. I like practicing my religion of being a Catholic because we're like a big family [confess, pray, your okay !]

4. I want to marry a "good" man after I start my career so I can help him maintain our Calif. family lifestyle!

B. This is my personal background.

1. The school I went to before GWC was Ocean View. I could smell the breeze because it's so close to the beach.

2. Currently my major is Journalism. I want to give people information so that they can make good decisions.

3. My recent job description is as a part-time office supplies salesperson at Sears in Westminster Mall.

4. When I graduate I want to work as a broadcast journalist at PBS because I want to produce documentaries.

II. Now I'll describe [an irritating but funny] multicultural communication situation I was involved in and how I tried to clarify the misunderstanding.

A. This is a description of how the culturally diverse field of references converged.

1. The source: The message orginator was the bilingual male customer. He thought he had to buy a set of gold pens to replace the ones he left on the airplane. He was feeling pressured for time because he was almost late for an important business meeting. In Mexico, businessmen usually get VIP treatment, so his experience caused him to adapt and send a message that showed his value in being he an important businessman.

2. The message: the source meant to say, " a set of pens, hurry. I'm late for a business meeting." He encoded by using the reciprocal values of business image (set of pens and business meeting) and efficient use of time in business (hurry, I'm late.) He organized his message using Spanish words for each part of his sentence and translated them to English words before sending the message.

3. The channel: The source (the male customer) had an agitated look on his face as he stepped in front of the first customer.Then (very impatiently) started tapping on the glass display case with his index finger. He used the verbal communication channel (air waves) by actually saying, (un juego de plumas rapido) "a play of pens whorey" (tengo una cita de negocios) " I have a ponyment of beesy niece."

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B. This is a descnption of how I tned to decode & clanfy the imitating but funny multicultural misunderstanding.

1. The receiver: As the Sears sales associate, I was the receiver of the male customer's message. I saw he practically pushed the elderly lady and I heard him tapping the display case very impatiently. I interpreted what I heard him say as calling me a " whore" and what he wanted was a "play pen." My evaluation of his message was that he was rude, gross, and in the wrong place anyway because I didn't sell "play pens" in my office supplies department. I figured I wasn't going to get a sales commission from him. This is the response I sent him, "the play pens are in the baby furniture department, downstairs sir!" I was making a "brushing away" gesture with one hand and pointing to the escalators going down as I tried to get nd of him.

2. The one way feedback: was non-pertinant and abrupt from me when I said, "play pens are downstairs" and my nonverbal feedback of brushing him away from the set of pens that he wanted.

3. The two way feedback: happened when I paraphrased the confusing part, " Wait, I think I heard you say you want a play pen for your pony." Then I asked him this open question, " Why do you need to put a little horse in a baby's play pen?"

4. The alternate way clarification: The male customer (source) used an alternate example by explaining that he wanted something impressive to write with as he made a writing gesture in the air and pointed to the pen sets in the display case. He said, "No, not a pony, business appointment. Yo quiero that Parker play of pens to sign a business contracto in a whorey, please. I left mine on the air plane."

Conclusion:

1. The interference: In summary, I think the internal & semantic interference was due to his cultural belief that very important business men don't have to, " wait for their turn" and my Sears context expectation of "fairness." My personal value that people should get the facts in order to make the right decision helped me cope with the tension.

2. The common ground: So, the next time someone points to a set of pens (show ad) but asks for a play pen (show ad) just keep on listening for the common ground part of the message and respond the way I did, "Yes, this Parker set of pens is only $149.99. I know you're in a hurry, so will that be cash or will you be charging it to our Sears card, sir ?"

Audience Collaboration Interaction:

1. Open Question: Asked, "How would you handle a similar situation?"_____ Yes No

2. Showed appreciation , "Yes, during rush hours I'm pressured and abrupt," & integrated classmate's value, " next time, I'll notice the nonverbal and ask a customer relations question before I jump to conclusions.____ 1 2 3 4 5

3. Eye Contact: looked up to adapt to audience & share interaction descriptions_____ 1 2 3 4 5

4. Enunciation: was loud & clear enough to hear & understand_____ 1 2 3 4 5

5. Articulation: explicitly pronounced word endings_____ 1 2 3 4 5

6. Emphasis: verbally stressed appropriate purpose & meaning of words_____ 1 2 3 4 5

8. Organization: Information within Introduction, Body & Conclusion presented logically._____ 1 2 3 4 5

9. Visual Aid: shown & helped clarify multicultural misunderstanding(s)_____ 1 2 3 4 5

Rating of Spoken Communication Skills: 135-_____-_____/135=_____%=____ letter grade

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Spch Com 110, Public Speaking Speaker_____

Assessment of a Speech to Describe a Multicultural Collaborative Interaction

1=Restricted 2=At Risk 3=Functional 4=Proficient 5=Effective Spoken Communication Skills

Introduction: Rating

1. Attention: showed visual aid related to the multicultural tension _____ 1 2 3 4 5

2. Credibility: shared context information (place, purpose, participants & expectations) 1 2 3 4 5

3. Specific Goal: To share my (language)_____ encoding background with you and describe the (one or two way)_____ interaction I used to clarify a multicultural misunderstanding. 1 2 3 4 5

Body:

I. First, I'll describe the cultural context by sharing some family and personal background information about myself so you'll know why I encoded the way I did _____ Yes No

A. This is my family background.

1. The place I was born & context_____. The place I live now & context_____ 1 2 3 4 5

2. The language(s) I communicate in is/are_____ because_____ 1 2 3 4 5

3. I like practicing my spiritual/religious beliefs of_____ because_____ 1 2 3 4 5

4. I do/don't want to be married because_____ 1 2 3 4 5

B. This is my personal background.

1. The school I went to before GWC was_____ I liked this about it_____ 1 2 3 4 5

2. Currently my major is_____ I chose it because_____ 1 2 3 4 5

3. My recent job description is as a_____ at_____ 1 2 3 4 5

4. When I graduate I want to work as a_____ at_____ because_____ 1 2 3 4 5

II. Now I'll describe a (confusing, funny, scary, awkward, etc.)_____ multicultural communication situation I was involved in and how I tried to clarify the misunderstanding. Yes No

A. This is a description of how the culturally diverse field of references converged. Yes No

1. The source: the message orginator's (thoughts, feelings, values, cultural experiences) in adapting and sending the message were:_____ 1 2 3 4 5

2. The message: (meanings, reciprocal & alternate coding, form & organization were described) The source meant to say,"_____." 1 2 3 4 5

3. The channel: source used (facial expression, gesture, space, visual aid) this way_____ _____ & verbally emphasized the purpose and meaning of words this way, "_____." 1 2 3 4 5

B. This is a description of how I tried to decode & clarify the (confusing, funny, scary, akward, etc.) _____multicultural communication misunderstanding. Yes No

1. The receiver: sights & sounds, interpretations, evaluations, cultural expenences in decoding message and sending response were:_____ 1 2 3 4 5

2. The one way feedback: the receiver's __ zero __ non-pertinant __ abrupt or __ interactive verbal feedback was to say, "_____" and nonverbal feedback was to do this:_____. 1 2 3 4 5

3. The two way feedback: the receiver's open question (pertaining to the verbal feedback) was to ask, "_____," and receiver's perception of the contextually inappropriate message was, "_____," 1 2 3 4 5

4. The alternate way clarification: the source's use of this alternate example and/or way of emphasizing meanings of words was to say, "_____," and nonverbally show, "_____," 1 2 3 4 5

Conclusion:

1. The interference: In summary, I think the (external, internal &/or semantic interference)_____ was due to (cultural beliefs, values &/or contextual expectations)_____ and this (family &/or personal value of mine)_____ helped me clarify the misunderstanding. 1 2 3 4 5

2. The common ground: Show visual aid used in introduction and say something that will relate to the new meaning your message clarification created, "_____," 1 2 3 4 5

Audience Collaboration Interaction:

1. Open Question: Asked, "How would you handle a similar situation?"_____ Yes No

2. Showed appreciation by saying , "_____," & integrated classmate's value by saying, "next time, this is what I'll say and do_____." 1 2 3 4 5

3. Eye Contact: looked up to adapt to audience & share interaction descriptions_____ 1 2 3 4 5

4. Enunciation: was loud & clear enough to hear & understand_____ 1 2 3 4 5

5. Articulation: explicitly pronounced word endings_____ 1 2 3 4 5

6. Emphasis: verbally stressed appropriate purpose & meaning of words_____ 1 2 3 4 5

8. Organization: Information within Introduction, Body & Conclusion presented logically. 1 2 3 4 5

9. Visual Aid: shown & helped clarify multicultural misunderstanding(s)_____ 1 2 3 4 5

Rating of Spoken Communication Skills: 135-_____=_____/135=_____%=_____ letter grade

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Definitions of Multicultural Spoken Interaction Skills

Spoken Communication Competence (1979) N.L. FLORES

Repertoire of Communication Acts

The more experience students gain in using these oral communication strategies in a wider range of situations, the greater the students' repertoire of community values to measure the appropriateness of the speech acts, will become . As students' language acquisition and communication competence matures, students communicate in more complex forms. For example, the politeness dimension is added to directives in their repertoire. Instead of the abrupt, " Give me that" or "I want that", a more experienced speaker will use a more culturally appropriate phrase to gain cooperation such as, "I wonder if I could have that, please?"

Use of Selection Criteria

Students learn to make choices of which communication strategies are appropriate for which communication situations by analyzing and adapting to the (a) basic parameters of the communication event such as topic, task or setting (time/place) and (b) basic conversation principles serving as guidelines for the communication event such as quantity, quality, relevancy and manner. Matching the needs of the communication event's parameters with the cooperative principle inherent in the goal of conversation provides a set of criteria to use in defining the appropriateness of messages between speakers and listeners.

Implementaion of Communication Acts

Students must be able to implement their choices of rhetorical strategies by monitoring themselves as they practice and actually try out their choices through role-playing speech events such as conversations or presentations in hypothetical situations and or through role-reversal so that they can increase their repertoire of speech acts the "other" might use and how they might respond. Thus, students need to learn from the experience of using oral communication to encode, decode and recode new meanings, perceptions and communication processes.

Evaluation of Communication Choices

In order to develop commmunication competence students must take ownership of their communication acts by evaluating whether their oral communication strategies were: (a) effective for the speaker by accomplishing the goal of cooperation and (b) affective for the speaker and the listener in the consequences of the speech act (analyzing if both feel good about maintaining relationships with each other after the speech act) and (c) de-centered by taking the other's perspective.

Dietrich Bonhoeffer's (1976) advice that people living in community with others, need to be responsible by talking about authentic, genuine ideas even if the *ideas create a tension*, since listening patiently can resolve tension and;

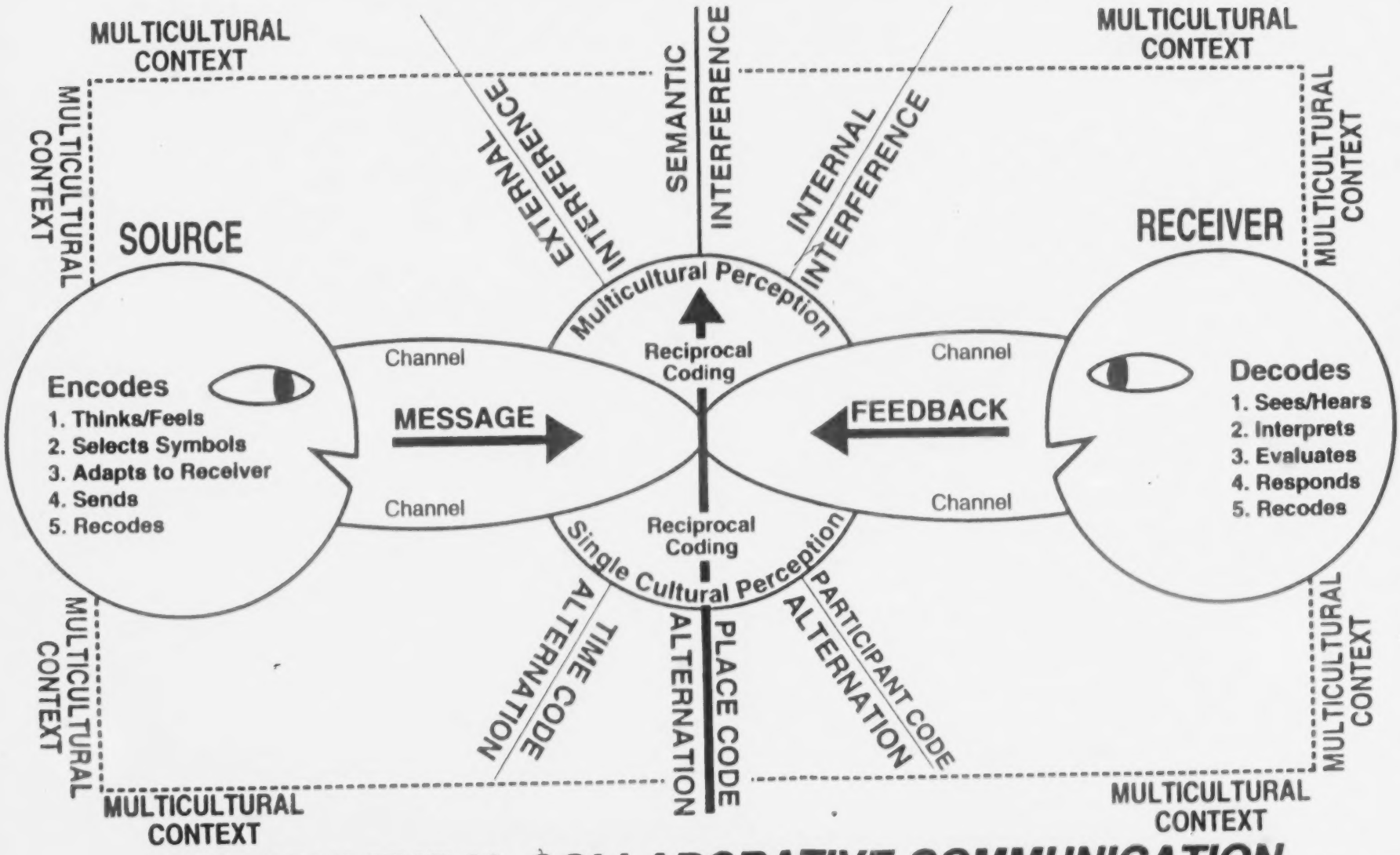
Julia Wood's (1993) suggestion that *speech educators can "embrace the tension"* by empowering speakers to talk about the tension their diversity creates.

Flores' (1995) paradigm showing how speech educators and learners can utilize the tensions public dialogues create by using the Multicultural Collaborative Communication Model (fig. 1) shown

on the next page, and *" behavior-based discussion of the actual tension"* to facilitate multicultural reciprocal relationship maintenace and message clarification interactions.

MCCroskey's (1997) proposition that when communicator's motivations conflict due to factors in the speaking /listening context, the impact of any context will be mediated by how people perceive that context. This is a communibiological perspective in which interactants "adapt to" their fields of inherited, personal and learned trait experiences to resolve conflicts by avoiding their old "either/or" choices thus, impacting their situations rather than letting their situations impact them.

(fig. 1)



MULTICULTURAL COLLABORATIVE COMMUNICATION

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